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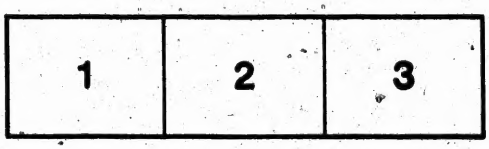

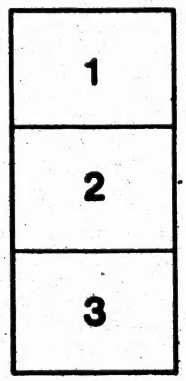

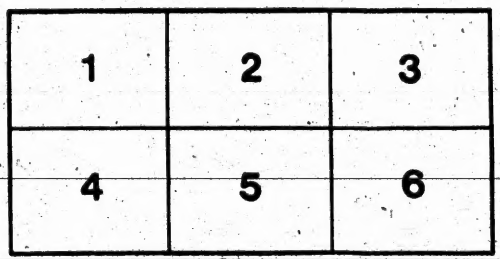

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AIDS

TO THE

STUDY OF THE BIBLE;

BEING

A BRIEF ANALYSIS OF THE VARIOUS BOOKS OF SCRIPTURE,

CHIEFLY INTENDED FOR THE YOUNG.

by Rev. Sheffield Grow

"Sanctify them through Thy truth; Thy word is truth."—*John* xvii. 17.

"And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children."—*Deut.* vi. 6. 7.

TORONTO:
PRINTED BY J. CLELAND, POST OFFICE LANE.
1849.

INTRODUCTION.

The design of this little manual is to facilitate to the students of the Bible, the acquisition of a systematic knowledge of its whole subject-matter, by calculating in a short compass, a clear and comprehensive analysis of the contents successively of each book, to serve the double purpose of a mutual method to help the memory, and of a guide to the right interpretation, and the ready command of the contents. In fine, the great object of its publication is to furnish our Christian youth, in this age of Sunday Schools and Bible-classes, with a cheap help to the memory and the understanding, in the study of the Scriptures.

A few sentences will embrace all the directions that are requisite to guide the learner in the use of this manual, so as to accomplish the end desired.

The whole subject-matter of the Old Testament is reduced under three simple and natural divisions, in the successive order,—First—of the Historical; Secondly—of the Prophetical; and, Thirdly—the Poetical and Didactic Books: and that of the New Testament in like manner, under three general heads,—First—Historical, embracing the four Gospels and the Acts of the Apostles; Secondly—Doctrinal, the fourteen Epistles of Paul, and the seven Catholic or General Epistles; and, Thirdly—Prophetical, the Apocalypse, or Revelation, forming the last book of the New Testament canon.

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Joshua. Judges contains the history of the rulers of Israel, subsequent to Joshua, as Othniel, Gideon, Jephthah, Samson, &c. The first book of Samuel is a sequel to that of Judges, giving the history of the two last of this description of rulers, Eli and Samuel, in the first section, from chapter 1 to 8; and the remaining part of the book gives the history of the reign of Saul, or the commencement of the period of the undivided monarchy, and the history of David's life, before his accession to the throne. 2 Samuel gives the history of his reign, in connection with which should be read the first book of Chronicles, which gives us a duplicate of his history, beginning at the tenth chapter, while 1 and 2 Kings give the continuation of the history of the undivided monarchy in the reign of Solomon, and the joint history of the two kingdoms into which the monarchy was divided after his death; of which the duplicate history, as far as regards the kingdom of Judah, will be found in the second book of Chronicles.

At this stage, it may be well, as a preparation for the students, entering into the details of the several books in order, to make out a complete chain of the leading events in the Old Testament History, from the creation to the close of the canon, connecting the different portions of this historical chain with the successive books from which it is derived, and finishing this part of the work, by committing accurately to memory, the analysis of the contents of each book, as it is set down in the manual. The same course to be followed in the study of the history of the New Testament.

In proceeding from the historical to the prophetical or didactic books, it may be well to digest them in chronological order, referring each to the corresponding period of the history with which it is connected, distinguishing those parts that are historical from such as are prophetical or didactic, and distributing the prophetical matter into distinct portions as it may have reference to the Church, or to the world—to the nation of Israel, or to the Gentile nations. These last prophecies relate,

saying of an eminent painter, who being once asked why he prescribed to himself a daily task so insignificant, replied, "I paint for immortality."

The whole system of the sacred chapters, which would be found, in the course of years and centuries, [illegible] 2. Introductory [illegible] of the creation of the world, and of man, verses 4 to 7.

3. Description of the Garden of Eden, with an account of the Covenant of Life, and its probationary condition, verses 8 to 17.

4. Adam's act of sovereignty in giving names to all the animals, verse 18 to 20.

5. Detailed account of the creation of woman and the primeval institution of marriage, verse 21 to end.

In the same manner all the minutest details of the third chapter will be suggested by the following heads, in the order of the sacred narrative:—

1. The woman's parley with the serpent, verse 1 to 5.

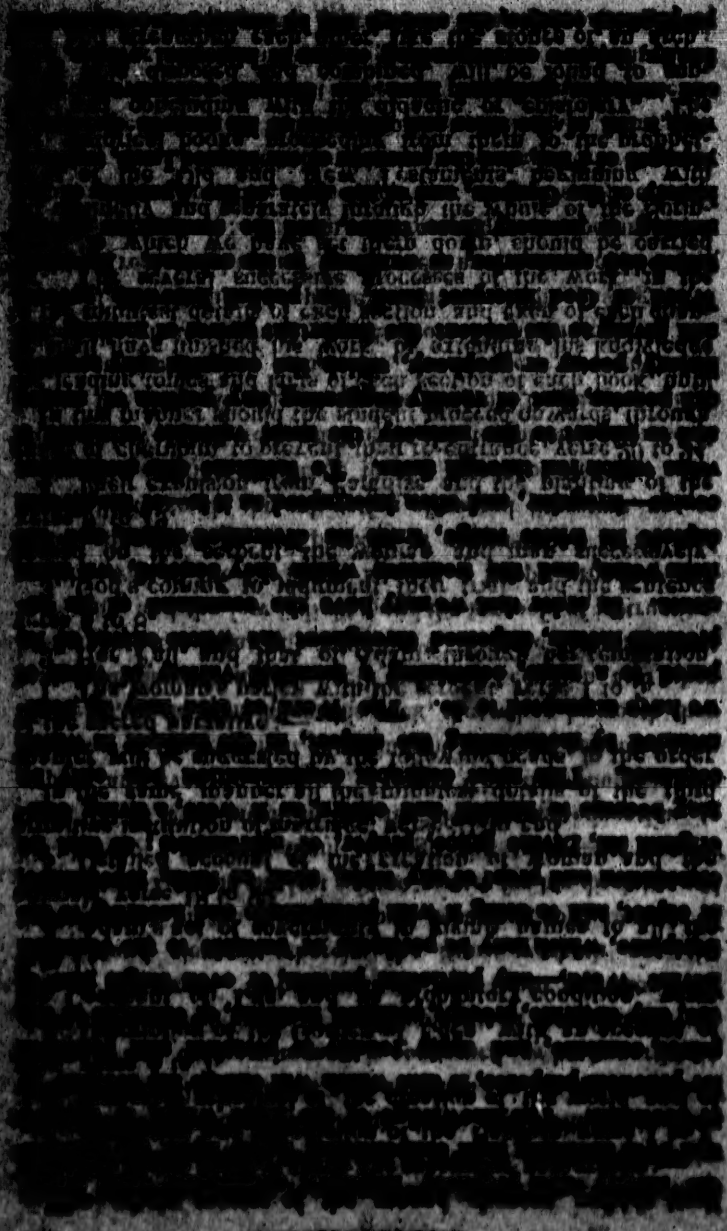
2. Her Fall, and that of Adam, through her temptation, verse 6 to 8.

3. God's coming to judgment, their trial, and the sentence passed on the serpent, the woman and man successively, verse 9 to 19.

4. Their expulsion from Paradise, and the planting of the guard of cherubim, to prevent their re-entrance, verse 20 to 24.

In this manner should the student proceed onwards, through the leading topics and facts of each section of each book, until he shall have finished his work, by extending his knowledge to the minutest details of each section, and even of each clause.

The several successive processes of the work, in the order in which we have set them down, should be carried on distinctly and separately through the whole of the Sacred Writings of the Old and New Testaments, beginning with the historical books, proceeding from them to the prophetical, and concluding with the didactic or epistolary. The parts thus disposed and combined, will be found to support and strengthen each other, like the stones of an arch,



TORONTO,
1st March, 1858.

I. SHORT HISTORICAL SKETCH OF THE VERSIONS OF THE BIBLE; ANCIENT, MEDIÆVAL, AND MODERN.

I. ANCIENT VERSIONS.

1. The Scriptures of the Old Testament, originally written in Hebrew, were collected and completed by inspired Prophets and translated into Greek, for the benefit of the Jews, living in countries where that language was spoken, nearly 300 years before Christ. This translation or version, is called the Septuagint, from the reputed number of seventy-two, or, in round numbers, seventy Jewish elders, who were employed in the work. This is the version generally quoted by our Lord, and the writers of the New Testament.

2. Soon after the publication of the Apostolic writings, or the New Testament, the Bible was translated into Latin, for the use of the Christians speaking that language. This version was called the Italic, which, being in the vulgar tongue of the Romans, was called the Vulgate; of which, A.D. 390, Jerome, who died A.D. 420, published an improved translation, containing both the Old and New Testament, with prefaces to the several books: this is the only authorized Bible of the Roman Church at the present time.

AIDS
TO THE
STUDY OF THE BIBLE.

I. SHORT HISTORICAL SKETCH OF THE VERSIONS OF THE BIBLE: ANCIENT, MEDIÆVAL, AND MODERN.

I. ANCIENT VERSIONS.

III. MODERN TRANSLATIONS.

[illegible] from the German translation by Luther. It was dedicated to Henry VIII., and issued in 1537, under the [illegible] of Thomas Matthews.

11. In 1539, the above translation, with prefaces added by Cranmer, was printed in England, and called "Cranmer's Bible."

12. Another edition of this Bible was printed in the following year (1540); and, by royal proclamation, every parish was obliged to place a copy of it in the church, for public use, under the penalty of forty shillings a month.

13. In the reign of Mary, some English exiles at Geneva, among whom were Coverdale and John Knox (the celebrated Scotch Reformer), made a new translation, which was printed in 1560. This is called the Geneva Bible. It contained many critical readings and improvements, the chapters divided into verses, and other important helps, on which account it was greatly prized.

14. In Germany, a translation of the Bible was [illegible]

15. In A.D. 1568, Archbishop Parker engaged some learned men to make a new revision or edition: this was called the Bishops' Bible, and was used in the churches, though the Geneva Bible was generally read in private families. [illegible] editions of which were printed in every form.

16. King James disliked the Geneva Bible, on account of [illegible] and which many objected against the Bishops' Bible. [illegible] at the Hampton Court conference, [illegible] to [illegible] at the request of Dr. Reynolds, the King gave [illegible] a new translation. Forty-seven learned [illegible] were employed in the work, which was completed in 1611, and completed the [illegible] of seven years. This is the [illegible] the other versions fell into disuse, and [illegible] the present authorized version.

II. GENERAL ANALYSIS OF THE OLD TESTAMENT.

FOUR FOLD DIVISION.

Daniel was excluded from the number of the Prophets, and his writings, with the rest of the Hagiographa, were not, as the Law and the Prophets, read in the Synagogues.

II. GENERAL ANALYSIS OF THE OLD TESTAMENT.

CHRONOLOGICAL ORDER OF THE BOOKS OF THE OLD TESTAMENT.

Names.	Supposed Author.	Date in Years before Christ.
I. The Pentateuch, or Five Books.		
1. Genesis	Moses	From 4004 to 2515.
2. Job	Do.	2180 or 2130.
3. Exodus	Do.	From 1635 to 1490.
4. Leviticus	Do.	1490.
5. Numbers	Do.	From 1489 to 1451.
6. Deuteronomy	Do.	1451.
7. Joshua	Joshua	From 1451 to 1426.
8. Judges	Samuel	From 1425 to 1150.
9. Ruth	Do.	From 1241 to 1100.
10. Samuel	Compiled by Samuel, Nathan, Gad, and others.	From 1171 to 1056.
11. Kings		From 1056 to 1015.
12. Psalms	David and others	At various times.
13. Solomon's Song	Solomon	Three by David, 1040 to 1015.
14. Proverbs	Do.	About 1010.
15. Ecclesiastes	Do.	About 1000.
16. Lamentations	Jeremiah	About 977.
17. 1 Kings	Nathan, Gad, Iddo,	1 Kings from 1015 to 975.
18. 2 Kings		2 Kings from 975 to 562.
19. 1 Chronicles	Ezra and others.	From 4004 to 536.
20. 2 Chronicles		From 536 to 458.
21. Ezra	Ezra	From 536 to 457.
22. Nehemiah	Nehemiah	From 445 to 420.
23. Esther	Mordecai	From 510 to 464.
24. Daniel	Daniel	From 606 to 534.

Psa. 9, 11, 20, 22, 24, 27, 31, 33, 34, 37, 40, 41, 44, 45, 47, 48, 49, 50, 51, 53, 54, 55, 56, 57, 58, 59, 141, 120, 69, 123, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181,

[illegible]						
Cainan	70	170	340	460	535	605
[illegible]						
[illegible]						
[illegible]	65	135	205	270	335	405
[illegible]	187	187	187	187	187	187
[illegible]						
To the Deluge	1656	2006				

[illegible]

LEVITICUS.

12 to 22. This we publish in [illegible] general division of Canaan, chapter 13; portion of Caleb, chapter 14; [illegible] chapter 15; cities of [illegible] chapter 16; [illegible] chapter 17; of Benjamin, chapter 18; of [illegible] Zebulun, Issachar, Asher, Naphtali, Dan, and of Joshua himself, chapter 19; cities of refuge, chapter 20; Levitical cities, chapter 21. 4. Dismissal of the militia of the two tribes and a half to their own territory on the east of Jordan, chapter 22.

III. Conclusion; dying addresses and counsels of the aged and venerable Joshua, chapter 23 and 24.

JUDGES.

The book of Judges has twenty-one chapters and contains the history of about 350 years, or from Joshua's death to the time of Eli; during which time there were fifteen judges. The judges were persons whom God at different times raised up from the several tribes, and endowed with extraordinary courage, wisdom, and piety, qualifying them to be deliverers and governors of the people of Israel. We divide Judges into four parts.

I. State of the Israelites after the death of Joshua, chapters 1 and 2.

II. History of the oppression of the Israelites, and their deliverances by their judges, from chapter 3 to 16, subdivided into history under the judges 1. Othniel. 2. Ehud. 3. Shamgar, chapter 3. 4. Deborah and Barak, chapters 4 and 5. 5. Gideon, chapters 7 and 8. 6. Abimelech, chapter 9. 7. Tola, chapter 10. 8. Jair, chapter 10. 9. Jephthah, chapter 11. 10. Ibzan. 11. Elon, and 12. Abdon, chapter 12. 13. Samson, chapters 13 to 16.

III. Introduction of idolatry among the Israelites by Micah and the Danites, chapter 17 and 18.

IV. War with the Benjaminites, chapters 19 to 21.

These events take place immediately after the death of Joshua, 1443 B.C.

RUTH.

The book of Ruth is so called because it contains the history of a woman of that name. She was a native of the country of Moab, [illegible] an Israelitish family settled in a season of famine, which was occasioned by the invasion of the Midianites, who were overcome by Gideon, Judges vii. Ruth was married into this family; but on the death of her husband, influenced by affection for her mother-in-law, and love of true religion, she forsook her own country to unite with the people of God in Israel." 1200, B.C. This book is an appendix to Judges, and an introduction to Samuel. It contains four chapters, and a [illegible]

I. The return of Naomi, from her departure from Canaan [illegible] with her husband Elimelech, and her return thence into the land of Israel, with her daughter-in-law, chapter 1.

II. The interview of Boaz with Ruth, chapters 2 and 3.

III. [illegible] marriage. The birth of Obed, from whom David was descended, chapter 4.

1 SAMUEL.

The books of Samuel are called also the First and Second book of Kings, because they relate the origin of monarchy in Israel. They are called Samuel, because that prophet [illegible] them, and wrote twenty-four chapters of the first book. They are supposed to have been completed by the prophets Nathan and Gad; see 1 Chron. xxix. 29. These books are parts of the national records of the Israelites, for about one hundred and forty years and preserved by the several prophets whom God raised up for the instruction of the people."

The first book of Samuel has thirty-one chapters, and contains the history of about one hundred years from the birth of Samuel, to the death of Saul. We divide it into the following parts:—

I. History of the judges Eli and Samuel, chapters 1 to 8; which we subdivide into—1. History of Eli, and of the sup-

2 KINGS.

1 CHRONICLES.

The Reigns of [illegible], chapter [illegible] to [illegible].

[illegible] Reigns of Hezekiah, Manasseh and Amon, chapter [illegible].

VIII. Reigns of Josiah [illegible] the Babylonish captivity, [illegible].

TABLE OF THE KINGS OF JUDAH AND ISRAEL, [illegible] THE [illegible] OF [illegible].

JUDAH.	Years reigned.	Began to reign. A.M.	Began to reign. B.C.	ISRAEL.	Years reigned.
Saul	40	2909	1095	Saul	40
David	40	2949	1055	David	40
Solomon	40	[illegible]	[illegible]	Solomon	40
Rehoboam	17	[illegible]	[illegible]	Jeroboam	22
Abijam	3	[illegible]	[illegible]		
Asa	41	[illegible]	[illegible]		
		[illegible]	[illegible]	Nadab	[illegible]
		[illegible]	[illegible]	Baasha	[illegible]
		3076	928	Elah	[illegible]
		3078	[illegible]	Zimri and Omri	[illegible]
		[illegible]	[illegible]	Ahab	[illegible]
Jehoshaphat	25	[illegible]	[illegible]		
		[illegible]	[illegible]	Ahaziah, two years with his father	2
Jehoram, or Joram, 4 years with his father	[illegible]	[illegible]	[illegible]	Jehoram, or Joram	[illegible]
Ahaziah	[illegible]	[illegible]	[illegible]		
Athaliah	[illegible]	[illegible]	[illegible]	Jehu	28
Joash or Jehoash	40	[illegible]	878		
		[illegible]	[illegible]	Jehoahaz	17
		3165	839	Jehoash or Joash	[illegible]
Amaziah	29	[illegible]	[illegible]		
		3185	[illegible]	Jeroboam II	[illegible]
Uzziah or Azariah	52	3194	[illegible]		
		[illegible]	[illegible]	[illegible]	[illegible]

EZRA.

The book of Ezra contains about 100 years from the decree of Cyrus, 538 years B.C., to the reformation by Ezra. It is an important continuation of the Jewish history after the return of the people from their captivity in Babylon. We divide it into two parts.

I. Relates the return of the Jews under Zerubbabel and the rebuilding, after various hindrances, of the temple of Jerusalem, chapter 1 to 6.

II. The arrival of Ezra at Jerusalem, and his reformation in the ordinances of religion according to the laws of Moses, chapter 7 to 10.

	Years reign'd	A. M.	B. C.		
Jotham	16	3246	758		
Ahaz	16	3262	742		
Hezekiah, one year with his father	29	3278	726		
Manasseh	55	3307	697		
Amon	2	3362	642		
Josiah	31	3364	640		
Jehoiakim and Jehoiakim	11	3395	609		
Jehoiachin and Zedekiah	11	3406	598		
Jerusalem taken		3416	588		

EZRA.

The book of Ezra has ten chapters, and contains the history of about 100 years, from the decree of Cyrus, 536 years B.C., to the reformation by Ezra, 436 years B.C. It is an important confirmation of the Jewish history after the return of that people from their seventy years captivity in Babylon. We divide it into two parts:

I. Relates the return of the Jews to Judea under Zerubbabel, and the rebuilding, after various hindrances, of the temple at Jerusalem, chapter 1 to 6.

II. The return of Ezra, the priest, at Jerusalem, and his reformation in the ordinances of religion, according to the laws of Moses, chapter 7 to 10.

NEHEMIAH.

"The book of Nehemiah is a valuable record of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the people [illegible] [illegible] and carried on by [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the Jewish [illegible] selected from among them, and retained [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] of his cupbearer, [illegible] [illegible] of great [illegible] [illegible] [illegible] the ancient eastern [illegible]. This book [illegible] [illegible] [illegible] [illegible] [illegible] death of its [illegible] [illegible] in [illegible] the year of the world [illegible] [illegible] [illegible] [illegible] the [illegible] of Christ." We divide [illegible] [illegible] [illegible]:—

I. The departure of Nehemiah from Shushan, with the royal [illegible] to build the [illegible], chapters 1 and 2.

II. Building of the [illegible], and opposition of Sanballat, chapters 3 to 6.

III. The first reformation of the [illegible] of religion, by Nehemiah, chapter 7 to 12.

IV. The second reformation among the people, chapter 13.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Names.	*Scriptures.*	*Names.*	*Scriptures.*
Aaron	Exod. xxviii. [illegible]	Johanan	1 Chron. vi. 9.
Eleazar	Num. xxvi. [illegible]	Azariah II. ...	1 Chron. vi. 10.
[illegible]	[illegible]	[illegible]	1 Chron. vi. 11.
[illegible]	1 Chron. [illegible]	[illegible]	1 Chron. vi. [illegible]
[illegible]	1 Chron. [illegible]	[illegible] II. ...	1 Chron. [illegible]
[illegible]	1 Chron. [illegible]	[illegible]	1 Chron. vi. [illegible]
[illegible]	1 Sam. [illegible]	[illegible] ...	1 Chron. vi. 13.
[illegible]	1 Sam. [illegible]	[illegible] III.	1 Chron. vi. [illegible]
[illegible]	[illegible]	[illegible]	1 Chron. [illegible]
[illegible]	1 Sam. xxii. 11.	[illegible] ...	1 Chron. [illegible]
[illegible]	1 Kings [illegible]	[illegible]	Ezra [illegible]
[illegible]	[illegible]	[illegible]	Neh. xii. [illegible]
[illegible]	[illegible]	[illegible]	Neh. [illegible]
[illegible]zar.........	1 Chron. vi. 8.	[illegible]	Neh. xii. [illegible]
[illegible]	1 Chron. [illegible]	[illegible]	Neh. xii. 11.
[illegible]	1 Chron. vi. 9.	[illegible]	Neh. xii. 11.

This book is named in Hebrew, "The Book of Praises or Praises," because the praises of God constitute their chief subject-matter. They were written for the most part by David, and are often called the "Psalms of the Royal." The other writers of the Psalms were, Heman, Moses, Asaph, Solomon, and seven inspired prophets who lived during the Babylonish captivity; and some even at a later period, including the prophets Daniel and Ezra. We class the Psalms under the following heads:—

I. Prayer—

1. For pardon of sin, 6, 25, 32, 51, 130. Those called penitential are 6, 32, 51, 102, 130, 143.
2. When prevented attending public worship, 42, 43, 63, 84.
3. In affliction, 3, 13, 28, 69, 77, 88, 143.
4. In trouble, 4, 5, 26, 41, 44, 55, 64, 70, 86, 102, 120, 140, 141, 142.

II. Thanksgiving Psalms—

1. For personal mercies, 9, 18, 30, 34, 40, 75, 103, 138, 116, 118, 136, 144, 145.
2. For mercies to the Church, 46, 48, 65, 66, 68, 76, 81, 85, 98, 105, 116, 117, 124, 126, 129, 135, 136, 149.

III. Psalms of adoration—

Of the majesty, glory, and perfections of God, 8, 19, 24, 29,

The consistory of the Scriptures, 10, 119.

PROVERBS.

The book of Proverbs contains, in short sentences, a great variety of wise sayings, which can be easily remembered. Most of them were written by Solomon, the wise king of Israel; hence they are called by his name. The Church has always considered them as a receptacle of practical wisdom, teaching us as to how we should order our walk and conversation before the Lord. The number of chapters is thirty-one, and the divisions of this book are as follows:—

I. The proeme or exordium, chapter 1 to 9. Subdivided thus:—1. Introduction, chapter 1: [illegible]. 2. Miscellaneous counsels addressed by Solomon to his son in childhood, chapters [illegible]. 3. Warnings against the insinuating arts of [illegible], chapters [illegible] 7, [illegible]. 4. Praise of wisdom and her discourse, chapters 8 and 9.

II. The true maxims of Solomon, and what [illegible], is a [illegible] from chapter 10 to 16th verse of chapter 22.

III. [illegible] addressed by the Teacher [illegible] his [illegible] 17th verse of chapter 22, to chapter 24.

IV. Proverbs of Solomon, collected under the reign of King [illegible], chapters 25 to 29.

V. Instructions of Agur and the mother of King Lemuel, chapters 30 and 31.

ECCLESIASTES.

The name of this book signifies preacher. Solomon wrote it at the close of his life, and after he had been permitted to see the folly of his ways in departing from the paths of [illegible] [illegible] to us a [illegible] of [illegible] his repentance, and [illegible] the book. The book of Ecclesiastes contains [illegible] twelve chapters. The design of this book is twofold:—

1st. [illegible] and [illegible] the [illegible] and prosperous king, that riches, and honour, [illegible]

PROVERBS.

The book of Proverbs contains, in short sentences, a great variety of wise sayings, which can be clearly remembered. Most of them were written by Solomon, the wisest king of Israel; hence they are called by his name. The Church has always considered them as a receptacle of practical wisdom, teaching us as to how we should order our walk and conversation before the Lord. The number of chapters in this book, and the divisions of the book are as follows:—

I. The preface or exordium, chapter 1 to 9. Subdivided thus:—1. Introduction, chapter 1. 2. Miscellaneous counsels addressed by Solomon to his son Rehoboam, chapter 2 to 4. 3. Warnings against the fascinating arts of foreign women, chapter 5, 6, 7. 4. Praise of wisdom and her followers, chapters 8 and 9.

II. The wise maxims of Solomon, and wise sayings, in a proper book of proverbs, chapter 10 to 29th verse of chapter 22.

III. Admonitions addressed by the Teacher to his pupil, 17th verse of chapter 22, to chapter 24.

IV. Proverbs of Solomon, collected under the reign of Hezekiah, chapter 25 to 29.

V. Instructions of Agur, and the mother of King Lemuel, chapters 30 and 31.

ECCLESIASTES.

The name of this book signifies preacher. Solomon wrote it at the close of his life; and after he had been permitted to see the folly of his ways in departing from the paths of holiness and godliness. It stands as a striking proof of his sincere repentance, and of his restoration to the Lord. This book of Ecclesiastes is a continued discourse in twelve chapters. The design of this book is twofold:—

I. To clearly and demonstrate from the experience of a wise and prosperous king, that riches, and honour, and all pleas-

[illegible] gratifications of a worldly kind, are totally insufficient to satisfy the rational soul of man.

3. "To draw off men from the pursuit of all worldly things as their supreme good, directing them to the fear of God, and to communion with him as the chief end of man, and as his highest happiness and honour."

SONG OF SOLOMON.

This book is a sacred poem composed by Solomon, King of Israel. The nature and design of it are [illegible], yet clearly explained in the following remarks:—"According to the best commentators on the Bible, this book is a sublime and mystical [illegible] Christ and his [illegible]. Under the beautiful and endearing figure of a bridegroom and bride, it is designed to [illegible] the affection of Christ towards his Church, [illegible] [illegible] See [illegible] [illegible] 2 Cor. xi. 2; Eph. v. 23—32; [illegible] xxii. 17. It may be remarked, that no unregenerate, unspiritual person can understand the spiritual application of this book; [illegible] [illegible]

II. The Church's [illegible] glorying in Christ, chapter 3.

III. Continued dialogue, or conference, between Christ and the Church, chapters 4 to 8.

SONG OF SOLOMON.

This book is a sacred poem composed by Solomon, King of Israel. The name [illegible] by, yet clearly understood in the following remarks:—" According to the best commentators on the Bible, this book is a sublime and mystical

IV. Description of the ISAIAH.

Isaiah was a prophet of Judah; said to be lineally related to have been of the royal family. He began to prophesy in the reign of Uzziah, who died B.C. 758 years. And he continued his ministry till after the death of Hezekiah, who died B.C. [illegible] years: he must, therefore, have prophesied nearly sixty years. He is thought to have been put to [illegible] death, being "sawn asunder"—Heb. xi. 37—by order of Manasseh, when that king was in [illegible] of his enormous wickedness. Isaiah has sixty-six chapters. We divide the book into six parts:—

I. Predictions delivered in the reign of Uzziah, chapter 1 to 5.

II. Predictions delivered in the reigns of Jotham and Ahaz, chapter 6 to 12.

III. [illegible]

IV. [illegible]

V. [illegible]

[illegible] towards the close of Hezekiah's reign, chapter 40 to end.

[illegible]

[illegible]

[illegible]

[illegible]

Isaiah was a prophet of Judah; and he is supposed to have been of the royal family. He began to prophesy in the reign of Uzziah, who died B.C. 758 years; and he continued his ministry till after the death of Hezekiah, who died B.C. 698 years: he must, therefore, have published above fifty years. He is thought to have lived to the commencement of Manasseh's death, being "more than seventy years old" when, that King, who is supposed to be mentioned, Isaiah has, chapters. We divide the book into six parts:—

I. Predictions delivered in the reign of Uzziah or Azariah, chapter 1 to 5.

II. Predictions delivered in the reigns of Jotham and Ahaz, chapter 6 to 12.

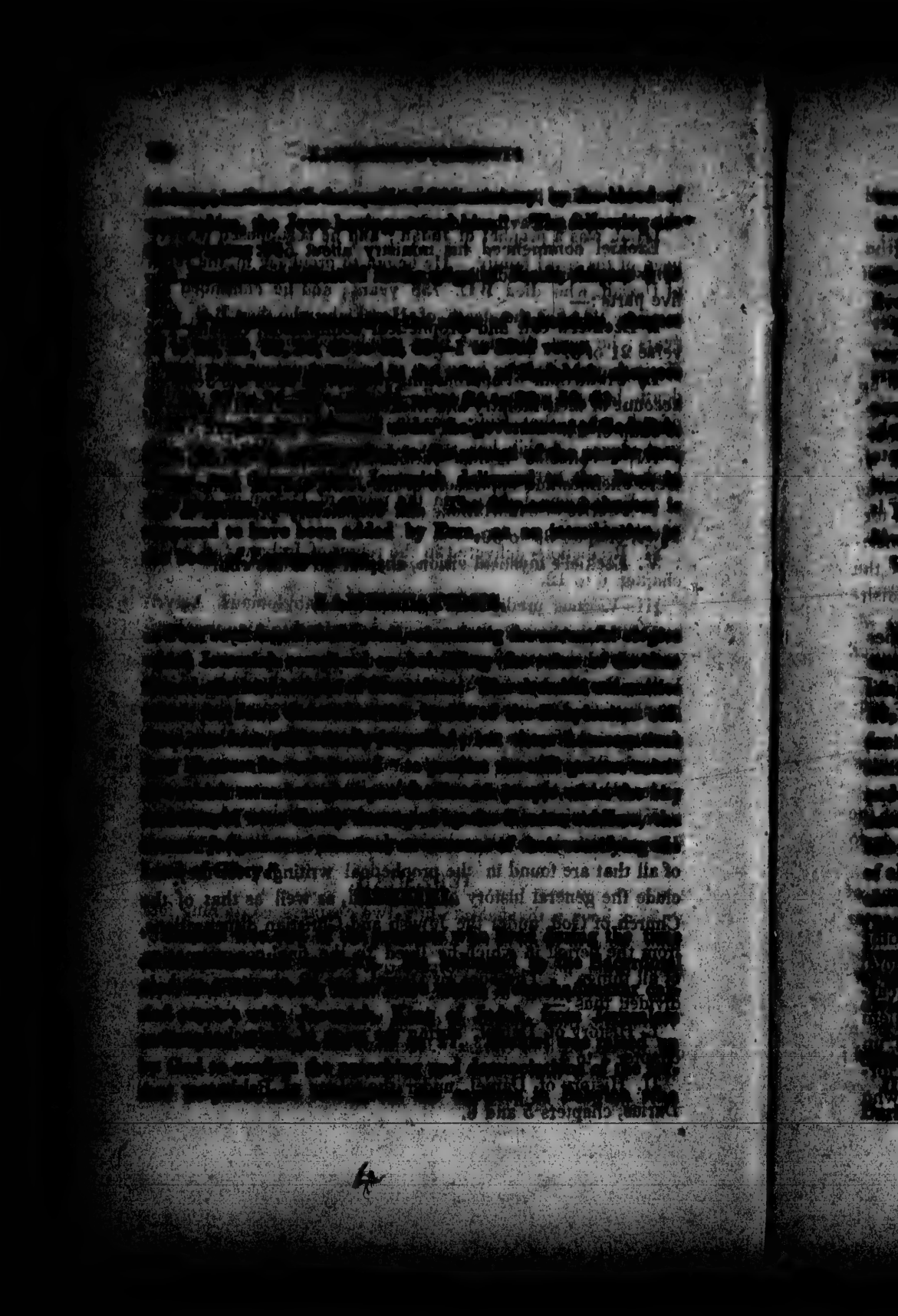
III. Various predictions against the Babylonish, Assyrian, Philistines, and other Nations, intermixed with prophecies and reproofs, chapter 13 to 35.

IV. [illegible] chapter 36 to 39.

V. [illegible] chapter 40 to end.

VI. A [illegible] delivered probably towards the close of Hezekiah's reign, chapter 40 to end.

This book is divided into two chapters, containing [illegible] Jerusalem, in chronological order. For about forty-three years before the destruction of Jerusalem, Jeremiah prophesied; but during several years after that calamity arose, which took place 588 years before the birth of Christ. Jeremiah accompanied [illegible] Egypt, where he died. [illegible] account of this



III. Daniel's Vision of [illegible] Beasts, of the Ram and He-goat [illegible]

[illegible]

AMOS.

There is not much known concerning the writer of this book. Amos was called to the prophetic office in Judah, being a herdsman in Tekoa. [illegible] Whilst the Jews have a tradition that he was of a slow tongue, and spoke with [illegible]; we may rather, in allusion to his name, say, that his speech was weighty, and his word the burden of the Lord. It is evident that he met with [illegible] [illegible]

[illegible] has nine chapters, and is divided thus:—

I. [illegible] of the Divine judgments against the Syrians, [illegible] Tyrians, [illegible] chapter [illegible] verse [illegible] of chapter 2.

II. [illegible] of God against [illegible] with invitations to them to [illegible] the Lord [illegible] [illegible]

[illegible] conclusion, verse 11 of chapter [illegible]

JONAH.

Zephaniah was the last in order of time of all the minor prophets before the captivity, and not long before Jeremiah, who lived at the time of the captivity. This book has three chapters, and is thus divided:—

I. A denunciation against the Jews, on account of their idolatry and wickedness; chapter 1.

II. Invitations to immediate repentance; chapter 2, 1st to 3d verse.

III. Denunciations against the Philistines, Moabites, Ammonites, and Babylon; chapter 2, 4th verse to end.

IV. Predictions of the deliverance and ultimate prosperity of the people of God, under the reign of the Messiah; chap. 3.

HAGGAI.

What of the twelve prophets whose writings we have [illegible] been analyzing, lived and preached before the Babylonish

[illegible]

[illegible] Haggai, were delivered within four months [illegible] of Darius, but we have Zechariah's prophecies dated about two years after: Zech. vii. 1. "Haggai spoke of Christ as the glory of the latter house, and Zechariah as the man, the Branch; in them the light of the Morning-star shone more bright than in the foregoing prophecies, as they lived after the time of the rising of the Sun of Righteousness, and now began to see His day approaching." We divide this book, which has but two chapters, into the following parts:—

I. A reproof to the Jews for their negligence in building the temple, which had provoked God to contend with them, by the judgment of famine and scarcity, with an exhortation to resume that good work, under the assurance of the Divine assistance in it: chapter 1.

II. Three sermons preached by the prophet, for the encouragement of those who were forward to build the temple; in the first of which the cheering prediction of the presence and ministry of Messiah is given, whom the prophet describes as being "the Desire of all nations;" chapter 2.

ZECHARIAH.

Zechariah, with a colleague and fellow-labourer with Haggai, under whom together with him, in forwarding the building of the second temple. Ezra v. 1. Christ, sent forth his disciples two and two. An eminent writer says of him, "that he even [illegible] (than Haggai) soared higher in visions and revelations; wrote more, and prophesied more particularly concerning Christ."

MALACHI.

The name of this prophet has a very beautiful and appropriate signification, "My Angel." Prophets were messengers, God's messengers, sent each in their day, for several ends, to make known to men God's hatred and displeasure against every species of sin, to unfold the designs of God's providences in his dealings with his people then, and the kind intentions of his grace concerning his Church in the days of the Messiah, to whom all the prophets bore witness. Malachi exercised his ministry about a hundred and twenty years after the return of the Jews from captivity in Babylon, and about four hundred and twenty years before the birth of Christ. The temple having been built, and Jerusalem being in a prosperous condition after the days of Nehemiah, the Jews, disregarding the forms of religion, became greatly hypocritical, perfect, selfcorrupt. Malachi was therefore raised up to call them to more repentance, and to promote a revival of true religion among them. The book has four chapters, and is divided into two parts.

I. Various complaints against the Jews, with promises

I. PROPHECIES RELATIVE TO THE MESSIAH.

II. PROPHECIES RELATIVE TO HEATHEN NATIONS.

Luke, Gospel of	Luke	Greece		64
Acts	Do.	Do.	Do.	64
1 Timothy	Paul	Macedonia	Timothy	64
Titus	Do.	Do.	Titus	64
1 Peter	Peter	Babylon	General	64
2 Peter	Peter	Babylon	Do.	65
2 Timothy	Paul	Rome	Timothy	65
1 John, Epistle of	John	Ephesus	General	68
2 John	Do.	Do.	Gospel	68
3 John	Do.	Do.	Gaius	68
Revelation	Do.	Patmos	General	68
John, Gospel of	Do.	Ephesus	Do.	68

MARK.

It is conjectured that Mark was converted to the faith of the Gospel by the ministry of Peter, who in his first epistle calls him his son. He was a native of Jerusalem, in whose house the apostles and first Christians frequently met for prayer, Acts xii. 12. Mark is said to have been sent by Peter to preach the Gospel of Jesus Christ in Egypt. His ministry was eminently successful in Libya, Marmorica, and Pentapolis. He returned to Alexandria, where he suffered various persecutions from the idolatrous rabble, on the eve of celebrating one of their festivals in honour of Serapis, an Egyptian divinity, and died of the wounds he received from them, as they were repelling their assaults after a night of imprisonment. This Gospel is much shorter than Matthew's; but it exhibits very fully the miracles of Christ. It has sixteen chapters, and is divided into three parts.

I. The office of John the Baptist, and the history of his life, of the baptism and temptation of the Lord Jesus Christ, verse 1 to 13 of chapter 1.

II. An account of the miracles and discourses of Christ, from the commencement of his public ministry to his last visit to Jerusalem, at the passover, verse 14 of chapter 1 to chapter 10.

III. The story of the public entry which Christ made into Jerusalem, a few days before his death, with an account of his parables and solemn discourses there, his condemnation to death and resurrection, and commission to his apostles, chapter 11 to 16.

LUKE.

It is conjectured by some that Luke was converted to Christianity by the ministry of St. Paul at Antioch. He was the faithful attendant of that eminent apostle in his various travels, labours, and sufferings. He had employed himself in the study and practice of physic, hence Paul calls him Luke,

JOHN.

	Place	Reference
	Nain	Luke vii. 11-17.
		Mat. viii. 23-27.
		Mark v. 22-24.
	Capernaum	Mat. viii. 1-3.
		Mark v. 18-20.
		Mark v. 21-31.
		Mark v. 25-34.
	Gadara	Mark v. 1-15.
	Jerusalem	John v. 1-9.
	Jericho	Mat. xx. 29-34.
	Capernaum	Mat. viii. 5-13.
	Bethsaida	Luke ix. 10-17.
	Capernaum	Mat. viii. 14-15.
	Decapolis	Mat. viii. 28-34.
	Tyre, Galilee	Mark vii. 24-30.
	Capernaum	Mat. ix. 2-8.
	Decapolis	Mark vii. 31-37.
	Tyre, Galilee	Mat. xv. 29-31.
	Decapolis	Mat. viii. 22-26.
	Bethsaida	Mark viii. 22-26.
	Tyre	Mat. xvii. 14-21.
	S. of Galilee	Mat. xiv. 24-27.
	Jerusalem	John ix.
	Galilee	Luke xvii. 11-17.
	Do.	xiii. 1-6.
	Samaria	xvii. 11-19.
	Bethany	John xi.
	Jericho	Mat. xx. 29-34.
	Jerusalem	Luke xxi. 14.
	Olivet	Luke xxii. 49-51.
	Gethsemane	Luke xxii. 50,51.
	S. of Galilee	John xxi. 1-14.

44	The [illegible]	[illegible]	[illegible]	ix. 1-6.	
45	[illegible]	xiv. 6-12.	[illegible]	— 7-9.	
46	[illegible] of Christ	— [illegible]	— 30-44.	— 10-17.	vi. 1-14.
47	Five thousand fed	— 13-21.	[illegible]		— 15-21.
48	Christ walks on the sea	— 22-33.			— 22-71.
49	Christ, the bread of life				
50	The Jews' impious traditions	xv. 1-20.	vii. 1-23.		
51	Daughter of the Canaanitish woman healed	— 21-28.	— 24-30.		
52	A dumb man healed	— 29-31.	— 31-37.		
53	Four thousand fed	— 32-39.	viii. 1-9.		
54	The leaven of the Pharisees	xvi. 1-12.	— 10-21.		
55	A blind man healed		— 22-26.		
56	Peter's confession of Christ	xvi. 13-28.	— 27-38.	ix. 18-27.	
57	Christ's transfiguration	xvii. 1-13.	ix. 2-13.	— 28-36.	
58	Christ cures a lunatic child	— 14-20.	— 14-21.	— 37-43.	
59	Humility enjoined	— 22-27.	xviii. 1-4.	[illegible]	
60	The feast of Tabernacles				vii. 2-10.
61	Christ goes to Jerusalem			ix. 51.	
62	The seventy sent forth			x. 1-24.	
63	An adulteress				viii.
64	A blind man healed				ix.
65	Christ the good Shepherd				x. 1-21.
66	The efficacy of prayer			xi. 1-13.	
67	Against hypocrisy, covetousness, &c.			xii.	
68	Repentance urged			xiii. 1-9.	
69	The [illegible]			— 22.	x. 22.
70	[illegible]			xiii. 23-30.	

	Matthew	Mark	Luke	John
70 The strait gate			xiii. 22-30.	
71 A dropsical man healed; wedding-feast			xiv.	
72 Lost sheep, money, and prodigal son			xv.	
73 Unjust steward and rich voluptuary			xvi.	
74 Various admonitions, ten lepers, &c.			xvii.	
75 Unjust judge, and Pharisee and publican			xviii. 1-14.	
76 Concerning divorce	xix. 1-12.	x. 1-12.		
77 Infants brought to Christ	— 13-15.	— 13-16.	— 15-17.	
78 Rich young ruler	— 16-30.	— 17-31.	— 18-30.	
79 Labourers in the vineyard	xx. 1-16.			
80 Lazarus sick				xi. 1-16.
81 Christ foretels his passion	xx. 17-19.	x. 32-34.	xviii. 31-34.	
82 The request of the sons of Zebedee	— 20-28.	— 35-45.		
83 Blind man healed, Zaccheus converted, parable, &c.	— 29-34.	— 46-52.	— 35-43. xix. 1-27.	
84 Lazarus raised				xi. 17-46.
85 Mary anoints Christ	xxvi. 6-13.	xiv. 3-9.		xii. 1-11.
86 Christ's entrance into Jerusalem	xxi. 1-16.	xi. 1-11.	xix. 29-44.	— 12-19.
87 Some Greeks have an interview with Christ				— 20-[illegible].
88 The barren fig-tree cursed	— 17-22.	— 12-26.		
89 Christ's authority questioned	— 23-27.	— 27-33.	xx. 1-8.	
90 Parable of the two sons	— 28-32.			
91 Of the vineyard let out	— 33-46.	xii. 1-12.	— 9-19.	
92 Of the marriage feast	xxii. 1-14.		xiv. 16-24.	
93 Concerning paying tribute, scribes, Pharisees	— 15-46.	xii. 13-37.	xx. 19-40.	
94 Pharisees and scribes accused and threatened	[illegible]	— 38-40.	— 45-47.	

We would now, as we proposed in the opening [illegible] present to the [illegible] a brief sketch of the labours of Him who went about continually doing good, whose meat and drink it was to do the will of His Heavenly Father. We begin with the

WILDERNESS OF JUDEA.—Jesus came [illegible] to be baptized of John in Jordan, and because it was [illegible] his followers to [illegible], was tempted in what [illegible] wilderness, his [illegible] to [illegible] than other parts. Here Jesus was baptized by John, and thereafter went into the more mountainous and more solitary parts of the wilderness, where the temptation took place.

BETHABARA, BEYOND JORDAN.—Here Jesus [illegible] retired, after the Temptation, and also after the feast of Dedication. (John x. 39, 40.) In Hebrew, it denotes "a place of passing over," and may have been near Jericho, and the place where the Israelites passed over, (Joshua, iii. 16.)

CANA IN GALILEE, CAPERNAUM.—Having [illegible] three days with the Baptist, our Lord sets out for Galilee, and goes to the marriage at Cana; a place which lay within the tribe of Zebulun, not far from Nazareth. Thence he goes to Capernaum, but does not tarry, as he proceeds on to Jerusalem, to the feast of Passover. After the Passover, Jesus, with some of his disciples, went to another district of Judea.

SYCHAR OR SHECHEM.—Jesus departs from Judea, and proceeds on the straight way from Judea to Galilee through Samaria, and stops at Sychar, (John iv.) now called Naplous, between Mount Gerizim on the south, and Ebal on the north; a place very verdant and fruitful (Gen. xxxiii. 18.)

CANA, NAZARETH.—From Jerusalem to Galilee, and again unto Cana and Nazareth. (Luke, iv. 15; John iv. 54.)

CAPERNAUM.—After the people of our Lord's native city [illegible] death, (Luke iv. 29,) he goes to Capernaum. This place is not once mentioned in the Old Testament; it is probable that [illegible] built by the Jews [illegible]

[illegible] multitudes various interesting parables. (Matt. [illegible]

[illegible] COUNTRY OF THE GADARENES. [illegible] various parts of the Sea of Galilee, [illegible] country of the Gadarenes. (Matt. [illegible] Jesus, accompanied [illegible] from [illegible] the west side of Galilee, [illegible] the land of Galilee, [illegible] in addition to other [illegible] witness of the power of Jesus to [illegible] (Matt. ix. 18—34.)

NAZARETH.—Our Lord next visits Nazareth, but [illegible] the prejudice of the people [illegible] against Him. He [illegible] [illegible] no miracle among them, save healing a few [illegible] (Mark, vi. 1—5.)

Jesus speedily leaves Nazareth, and goes through [illegible] cities and villages preaching the gospel, and healing [illegible] sort. Seeing the multitudes as sheep without a shepherd, (Matt. ix. 37, 38.) He now sends forth His twelve Apostles to preach the word of life, while He himself takes a different route. (Matt. xi. 1.)

BETHSAIDA.—After some time the Apostles return, and He takes them across the sea of Galilee to Bethsaida, on the north-eastern shore. Here He feeds the five thousand with five loaves and two fishes; and walking on the sea, quells the midnight storm.

JERUSALEM.—After this, he repairs to Jerusalem to the third Passover, (John, vi. 4,) and returning from the feast, he departs unto the coasts of Tyre and Sidon.

TYRE AND SIDON.—Thither Jesus goes, and [illegible] daughter of the Canaanitish woman, [illegible] (Mark, vii. 24,) because this tract of country was [illegible] and by Mark, (vi. 45,) [illegible] to compass with His Apostles, Jesus goes throughout [illegible]

ACTS OF THE APOSTLES.

This book was written by Luke the Evangelist. It unfolds to us the various interesting labours of the Apostles of Christ, in spreading and establishing the primitive church, and, in this account, forms a most appropriate connecting-link between the Gospels and the Epistles. From the commencement of the book, to the ninth chapter, Luke, after giving an account of the ascension of Christ, and the wonderful effusion of the

[redacted]

[redacted] Chapter 1. [redacted] the ascension of Christ, to the death of Stephen, chapters 1 to 7, A.D. 33–34. Chapter 1.—Records the ascension of Christ, and the election of Matthias to the room of Judas, A.D. 33. 2. Pentecost—effusion of the Holy Ghost—preaching of Peter—conversion of three thousand. 3. Healing of the lame man at the temple gate—Peter preaches. 4. Peter and John imprisoned, threatened, and discharged—further effusion of the Holy Ghost. 5. Judgment of Ananias and Sapphira—Imprisonment of the Apostles, and counsel of Gamaliel. 6. Election of seven Deacons, one of whom (Stephen) is falsely accused of blasphemy. 7. Stephen's speech—his unjust condemnation, and martyrdom, A.D. 34.

II. Transactions from the martyrdom of Stephen to the establishment of Churches among the Gentiles, chapter 8 to 12, A.D. 34–44. Chapter 8—Records the formation of a Church in Samaria, and the conversion of an Ethiopian nobleman, A.D. 34. 9. Conversion of Saul, A.D. 35. 10. Conversion of Cornelius and his friends, and their reception, as Gentiles, into the Church, A. D. 37. 11. Mission of Barnabas and Saul to Antioch, A. D. 43. 12. Martyrdom of James—Peter's imprisonment and release, and the judgment of God upon their persecutor, the impious Herod, A. D. 44.

III. The labours of Paul and Barnabas, chapter 13 to 20, A.D. 44–[redacted] Chapter 13. Special designation of Paul and

Paul at Athens, A. D. 52. 18. Formation of a Church at Corinth, A. D. 52. 19. Formation of the Ephesian Church, A. D. 54. 20. Paul preaching at Troas—Eutychus restored to life—Paul's farewell sermon to the Elders of Ephesus, A. D. 57.

Paul's journey to Jerusalem and to Rome—chapter 21 A. D. 57—62. Chapter 21. The Jews persecute Paul—Paul's address from the castle stairs, A. D. 58. 22. Paul's address to the council—the conspiracy of the Jews, and his removal to Cæsarea. 24. Paul's defence against the accusations of Tertullus, before Felix the Roman General. 25. His defence before Festus, who succeeded Felix, A. D. 60. 26. His defence before King Agrippa. 27. Voyage towards Rome, and shipwreck on the island of Melita or Malta. 28. Paul's arrival at Rome—although a prisoner for two years, preaches the word of life—no man forbidding him, A. D. 61—62.

We deem it proper now, as a sequel to the last mentioned book, and as an help to the proper understanding of much of what is contained in many of those that follow, to present to the reader a brief sketch of the origin and progress of the

[illegible]

ARABIA.—Paul did not remain long at Damascus, but retired into Arabia—a country which reaches up to the neighborhood of Damascus, there to preach Christ among the heathen.

DAMASCUS.—From Arabia he returns to Damascus. While here the Jews, on some pretence, persuaded the Governor to apprehend him, but he escaped, and went to Jerusalem, A. D. 37.

Second Journey from Jerusalem.

CESAREA, TARSUS, ANTIOCH.—After a short stay in Jerusalem of about fifteen days (Acts ix. 27–31; Gal. i. 18), being warned of God in a vision, he leaves Jerusalem, and goes to Cesarea, whence he is sent by the brethren to Tarsus in Cilicia, his native place. Here, after a short stay, he was joined by Barnabas, with whom he proceeds to Antioch in Syria, A. D. 39.

JERUSALEM.—After a year's residence, Saul and Barnabas were commissioned by the Christians of Antioch, to carry their contributions to their brethren in Judea, who were then suffering from a terrible famine which afflicted several parts of the Roman empire, but especially Judea (Acts xi. 28–30), A. D. 43.

Third Journey from Jerusalem.

ANTIOCH.—[illegible]

xiii. 1–3.)

SELEUCIA.—Leaving Antioch, they come to Seleucia, which is on the west or north west of Antioch, upon the Mediterranean Sea.

CYPRUS, SALAMIS, PAPHOS.—From Seleucia they sail to Cyprus, an island lying over against Seleucia, to the city Salamis. Arriving at Salamis, they preach the word of God in the synagogue of the Jews, and thence passed through the isle unto Paphos, where lived Elymas, the sorcerer, and Sergius Paulus, who heard with gladness the word of God.

PERGA, ANTIOCH IN PISIDIA.—After this, they sail to Perga in Pamphylia. Here John Mark left them, and returned to Jerusalem. Thence they went to Antioch in Pisidia, where Paul preached the sermon recorded in Acts xiii.

ICONIUM.—Being expelled from the coasts of Pisidia, they went to Iconium. An assault being made upon them in this place, they fled (Acts xiv. 1–6.)

LYSTRA AND DERBE.—Coming into Lystra and Derbe, cities of Lycaonia, and into the region that lieth round about, they preach the gospel. But, upon a cripple being cured, they were adored as gods; and, on account of the representations of some Jews from Antioch and Iconium, Paul is stoned and left for dead. However, being miraculously restored, the next day he leaves the city with Barnabas, and arrives at Derbe. After remaining here for a season, preaching and teaching the word of life, they return again to Lystra, still to Iconium, and Antioch, where [illegible] every church, confirming the souls of the disciples, and exhorted them to continue in the faith.

PAMPHYLIA, ATTALIA.—After [illegible] they [illegible] Pisidia, they come to Pamphylia, and, after preaching the word here, they go down to Attalia, a sea-

port, now called Seleucia, whence they sail to Antioch in Syria.

JERUSALEM.—After remaining for some time in Antioch, some judaizing teachers having taught the people that without circumcision they could not be saved, Paul and Barnabas go to Jerusalem to settle the matter. On their way, they pass through Phenice and Samaria, declaring the conversion of the Gentiles, and causing great joy unto all the brethren. When they arrived, they were received by the Church, and the first general council was held, when the Apostles declared what God had done by them; and, after deliberation, such decrees were made as were suitable to the occasion.

Fourth Journey from Jerusalem.

ANTIOCH, SYRIA, AND CILICIA.—Paul and the rest of the company return to Antioch. After a short stay, Paul proposes to Barnabas that they should re-visit every city where they had preached, and see how they did. A dispute arising between them concerning the taking of John Mark with them, they separate; Barnabas going unto Cyprus, and Paul, with Silas, unto Syria and Cilicia, where they confirmed the churches.

LYSTRA AND DERBE.—From Cilicia they go to Derbe and Lystra, confirming the saints, and converting sinners.

PHRYGIA, GALATIA.—Hither they came, and travelled throughout the region thereof; but, being forbidden by the Holy Ghost to preach at this time in Asia, they come to Mysia, and passing through it, go down to Troas. While here a vision appeared to Paul in the night: "There stood a man of Macedonia, and prayed him, saying, come over into Macedonia, and help us."

MACEDONIA, PHILIPPI.—Assuredly gathering that the Lord had called them to preach the gospel in Macedonia, they, leaving them Troas, came with a straight course to

Macedonia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony, and there they abode many days. In this city, (Acts,) a seller of purple, and the jailor and his family, were at this time, through the ministrations of Paul, translated out of the kingdom of darkness into the kingdom of God's dear son. (Acts, chapter xiv.)

THESSALONICA, BEREA.—Leaving Philippi, they pass through Amphipolis and Apollonia, and come to Thessalonica. During his stay here, Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alledging that Christ must needs have suffered, and risen again from the dead. On account of the envy and malice of the Jews, Paul and Silas were obliged to leave this place, and depart unto Berea, a Macedonian city lying more to the south, towards Athens. Here they preached with much success; but the Jews of Thessalonica, perceiving their envy, pursued them, so that Paul had to repair to Athens, while Silas and Timotheus remained at Berea (Acts, chapter xvii.); A. D. 50.

ATHENS.—During his short stay at this place, the Apostle delivered an excellent discourse before the Court of the Areopagus (Acts xvii. 16–34,) and immediately thereafter directed his travels southward.

CORINTH.—Thither the Apostle next goes, and continued in that large and wealthy city for the space of a year and six months, teaching the word of God among them.

EPHESUS.—Leaving Corinth, he sailed thence to Ephesus, where he remained a very short time, being desirous to go to Jerusalem to the Passover.

JERUSALEM.—Sailing from Ephesus, he lands at Cæsarea Palestina, and proceeds to Jerusalem, where he keeps the Passover with the brethren.

FIFTH JOURNEY FROM JERUSALEM.

ANTIOCH, EPHESUS.—The Apostle, having kept the Passover, goes down to Antioch in Syria. After he had spent some time there he departed, and went over all the country of Galatia and Phrygia, visiting the churches in order, as they lay in his way, till he arrives at Ephesus, in Asia, where he now makes a considerable stay (about two years) and performs many "mighty works," in the name of Jesus.

MACEDONIA, ILLYRICUM.—After the uproar occasioned by Demetrius, the silversmith, had ceased, he left Ephesus, and went into Macedonia, probably going over the several parts of it; thereby preaching the gospel round about, from Jerusalem to Illyricum, which was a province lying north and north-west of Macedonia, along the eastern coast of the Adriatic or Gulf of Venice.

GREECE.—After this, the Apostle returns to *Greece*, which in the Old Testament generally comprehends Macedonia, Epirus, Thessaly, Hellas, or Greece, properly so called, and the Peloponnesus, now Morea. While in the New Testament it is plainly exclusive of Macedonia, Epirus, and Thessaly—which the Romans called Macedonia, and as equivalent to the Roman *Achaia*, which included Greece proper, and the Peloponnesus. At this time the Apostle is supposed to have revisited Corinth.

SYRIA, MACEDONIA, &c.—The Apostle now resolved to sail for Syria; but understanding that the Jews had a design to kill him by the way, he altered the course of his journey, returning through Macedonia to Philippi.

TROAS, ASSOS, MITYLENE.—Leaving Philippi, he sails thence to Troas, and remains there a week; and, setting out on foot for Assos, a seaport to the south-west of the promontory of Troas, he joins his companions in the ship, and sails to Mitylene, one of the principal cities of the island of Lesbos.

CHIOS, SAMOS, MILETUS, &c.—Leaving Mitylene,

they put under Crete's lee Castle; and finding [illegible] city, leaving the Cape of Rhodes on their [illegible] they came to the Fair Haven, near the city of Lasea. [illegible] being a convenient place to winter in, they did [illegible] view of reaching Phenice, another haven of Crete, lying [illegible] west the south-west and north-west. Not long after sailing, a great storm arose, which continued for a fortnight, by which they were tossed up and down the Adriatic; until at last they were shipwrecked on the island of Melita, now called Malta. (Acts chapter xxvii.)

SYRACUSE, RHEGIUM, &c. — After three months' stay at Melita, they sailed to Syracuse in Sicily, where they remained three days. Thence they came to Rhegium (now Rheggio) in Italy, and thence to Puteoli, in the province of Naples, where Paul found some Christian friends, with whom he remained seven days.

APPII FORUM, THE THREE TAVERNS.—Having set forward in their journey, they were met by Christian friends, first at Appii Forum, about 50 miles from Rome; and then at the Three Taverns, about 30 miles—visits which greatly encouraged and refreshed the heart of the Apostle.

ROME.—Upon their arrival at Rome, the prisoners were delivered to the Captain of the Guard; but Paul was suffered to dwell by himself, with a soldier that kept him; and for two whole years, in his own hired house, he received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

After his release, it is said that the Apostle passed through Asia to Ephesus; leaving Timothy to govern that church. Thence he went to Philippi, Nicopolis, Corinth, Miletus, and Troas; and returned to Rome, where he suffered death [illegible]

II. DOCTRINAL BOOKS.

EPISTLE OF PAUL TO THE ROMANS.

This Epistle was written by the Apostle while he was at Corinth. His design in writing it was chiefly to settle certain contentions and differences, which had arisen between Gentile converts and Hebrew christians, relative to circumcision; and to strengthen the faith of the Roman christians against the insinuations of false teachers. "In the doctrinal part of this epistle, the principal point which the Apostle manifestly had in view, was to lay out the way of a sinner's acceptance with God, or justification in his sight, merely by grace, through faith in the righteousness of Christ, as common to Jews and Gentiles, without distinction of nations." It is said by one, that Chrysostom would have this epistle read over to him once a week.

There are sixteen chapters in this epistle, which we divide into five parts:—

I. Introduction—shewing that Jews and Gentiles have all sinned, and are all under condemnation—chapters 1 and 2.

II. The doctrine of justification by faith clearly expounded—chapter 3 to 8.

III. Equal privileges of Jewish and Gentile believers—chapter 9 to 11.

IV. Hortatory or practical part of the epistle—chapter 12 to 15.

V. Conclusion—salutations—chapter 16.

FIRST EPISTLE TO THE CORINTHIANS.

The Apostle Paul was a "messenger of peace" to Corinth. He resided in that city for a year and six months, during which time he planted and watered a christian Church. Both Jews and Gentiles belonged to the Church, so that the Apostle had occasion to combat with Jewish superstition on the one hand, and heathen licentiousness on the other. "The Apostle wrote

his first epistle to rebuke them for their schisms and divisions—for the scandal they brought on religion by their impure and worldly conduct—for their communion with idolaters at their idol-feasts—for their want of decency in Divine worship—for their profanation of the table of the Lord—and for their erroneous conceptions respecting the resurrection.

This epistle has sixteen chapters, and is divided into six parts:—

I. Introduction; an account of the Apostle's ministry among them, chapter 1 and 2.

II. Instructions for the removal of various scandals and corruptions, chapter 3 to 6.

III. Questions proposed by the Corinthians, concerning marriage, meats offered to idols, and the maintenance of the ministry, faithfully and scripturally answered, chapter 7 to 10.

IV. Instructions regarding public worship; the proper manner of dispensing the Lord's supper; and the design of spiritual gifts, chapter 11 to 14.

V. The doctrine of the resurrection clearly unfolded, chapter 15.

VI. Directions concerning a contribution for the poor saints at Jerusalem; salutations; chapter 16.

SECOND EPISTLE TO THE CORINTHIANS.

By means of the Apostle's first Epistle to the Church at Corinth, a reformation was made among many of its members. The Apostle had told them (chapter xvi. 6,) that he intended *to visit Corinth, as he passed through Macedonia*; but being providentially prevented from doing so for some time, he sends his second Epistle to them, about twelve months after the former. In this second letter, the Apostle shews his kindness of the penitents at Corinth, and gladly ministers to their consolation. We divide it into five parts:—

I. The Apostle's salutation, and affectionate introduction, chapter 1 and 2.

III. Practical exhortations to purity of life; also to liberal contribution for the poor saints, chapter 7 to 9.

IV. The Apostle's defence of his character and authority, chapter 10 to 13.

V. Conclusion—exhortations to self-examination—prayer for their spiritual welfare—Benediction, chapter 13.

EPISTLE TO THE GALATIANS.

Galatia was a fertile province in the north of Asia Minor. The Apostle Paul was privileged, at an early date, to plant Christianity in it; and we learn from the Acts of the Apostles, that he visited the Churches in this country twice, and strengthened and established the Lord's people in the faith of the Gospel, (Acts xvi. 6, xviii. 23. It is evident that the Apostle seeks, in this Epistle, "to establish the important point of justification by faith alone; to expose the errors which had been disseminated among them, by demonstrating to them the true nature and use of the moral and ceremonial law; and to revive those principles of Christianity which he had taught when he first preached the Gospel to them." We divide this Epistle into three parts:—

I. Paul's vindication of himself and his doctrine, chapters 1 and 2.

II. Defence of the doctrine of justification by faith, and an affectionate reproof to the Galatians for their defection from the Gospel, chapters 3 and 4.

III. Practical application of the doctrines of free grace, with Apostolic exhortations, chapters 5 and 6.

This Epistle may be regarded as an epitome of that to the Romans.

EPISTLE TO THE EPHESIANS.

Ephesus was one of the chief cities of Asia Minor. The

inhabitants of its once celebrated as the ancient superstition and idolatry unconfirmed doubtless its dark wicked services on account of the famous Temple of Diana, which was in that city, and which was reputed one of the wonders of the world.

"This is an Epistle that brews forth out of a prison; and none have observed, that what this Apostle wrote when he was a prisoner, had the greatest relish and savour in it of the things of God. When his tribulations did abound, his consolations and experiences did much more abound."

We make three divisions of this epistle:—

I. Introduction; thanksgiving to God for the blessings of salvation; praise and prayer for the Ephesian believers, chapter 1.

II. Declaration of the mystery of the reception of the Gentiles into the Christian Church, and exhortations to the practice of all those duties which flow from the unity of the Church—as the body; and believers—as the members of Christ, chapter 2 to 4.

III. Practical exhortations to personal holiness, and the performance of relative duties, concluding with a description of the Christian warfare and the heavenly armour; chapters 5 and 6.

EPISTLE TO THE PHILIPPIANS.

This Epistle was written while Paul was a prisoner at Rome. He had, about the year of our Lord 51, planted Christianity in Philippi, the principal city of the western part of Macedonia. It is interesting to observe the extraordinary manner in which Paul was called to preach to the Philippians: we read in Acts xvi. 9, "There appeared a vision to Paul in the night: there stood a man of Macedonia, and prayed him, saying, come over into Macedonia, and help us." The Apostle obeyed the summons; and the conversions of Lydia, the jailor, and a few more, were the first-fruits of his labours.

We divide this Epistle into three parts:—

EPISTLE TO THE COLOSSIANS.

[illegible] epistle written by Paul while in prison. He [illegible] in his confinement, and the word of God was not [illegible].

Colosse was a considerable town in Phrygia, in Asia Minor. We are not told that St. Paul ever visited this place, yet he did not neglect it. It is an honour and privilege to [illegible], to visit us to plant. The design of this Epistle was [illegible] first all hope of the salvation of guilty man is founded [illegible] Divinity and all-sufficient merits of Jesus Christ, our glorious Redeemer; to caution the Colossians against the speculations of vain men, who boasted of their deceitful philosophy; and to excite them to a life of universal holiness, with a temper becoming their Christian profession."

We may view two divisions of this Epistle:—

I. Doctrinal instruction grounded on the dignity of Christ's person, and the duties of his [illegible] to the believers against false philosophy, and [illegible] &c.—Chapters 1 and 2.

II. Practical precepts concerning the duties of the Christian, especially to [illegible] of holiness in life;—chapters 3 and 4.

This Epistle bears a striking resemblance to that of the [illegible]

FIRST EPISTLE TO THE THESSALONIANS.

This is said to be the first Epistle which Paul wrote. It was addressed to the Christians of Thessalonica, a large, populous, [illegible] city of Macedonia. Paul, in company with

[illegible] (three weeks), yet [illegible] the heart had from nature, and [illegible] Christ more commends to [illegible] gospel of Christ.

This epistle we divide into three parts:—

I. Introduction—expressing the Apostle's thanksgiving to God for the eminent graces of the Thessalonians, and an appeal to their testimony of his faithfulness and that of his colleagues, in preaching the gospel—chapters 1 and 2.

II. The affectionate solicitude of the Apostle, for their advancement in faith and holiness—exhortation to purity of life—to exemplary diligence in business, and to resignation in the death of Christian friends—chapters 3 and 4.

III. Conclusion—various practical admonitions—chapter 5.

SECOND EPISTLE TO THE THESSALONIANS.

It seems that after the reception of the first epistle, by the Thessalonians, they misconstrued certain expressions of the Apostle, and imbibed some erroneous impressions relative to the second coming of Christ. This second epistle, therefore, appears to have been written soon after the first, to prevent the wrong use of his expressions; to correct the dangerous error, and preserve the cause of Christ from suffering any injury thereby. This epistle is divided into three parts:—

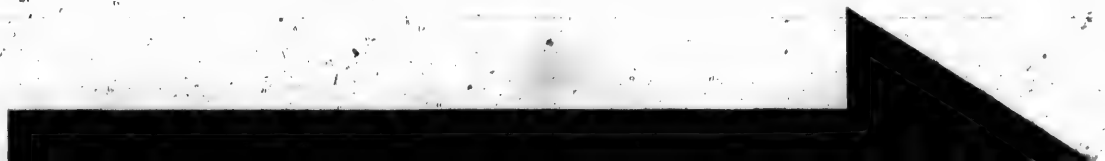
I. Introductory salutation—commendation of their faith, charity, patience, and a prayer for their perfect sanctification—chapter 1.

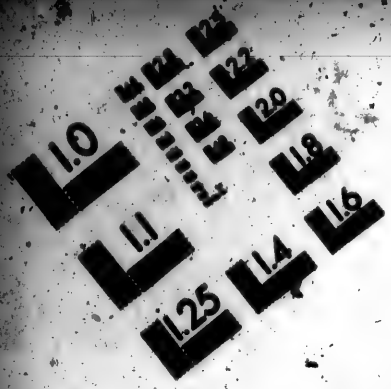
II. Correction of their error respecting the end of the world, and a declaration that it will be preceded by a great apostacy—chapter 2.

III. Various exhortations to shun idleness and ill company, concluding with prayer and salutation—chapter 3.

FIRST EPISTLE TO TIMOTHY.

Timothy, to whom this and the following [illegible]





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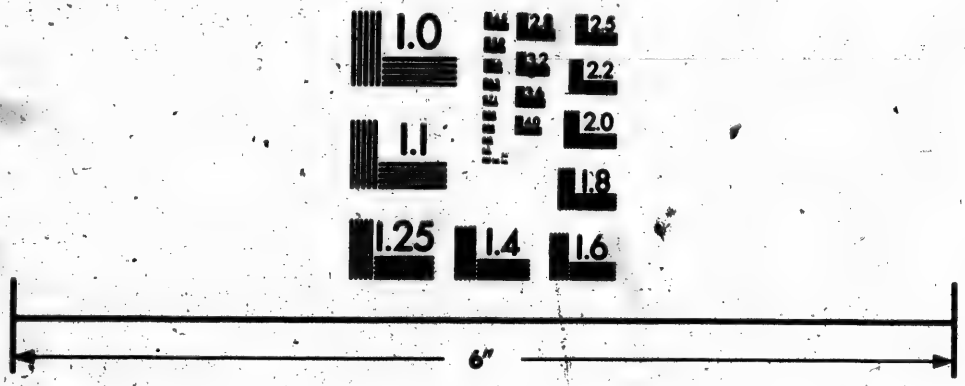

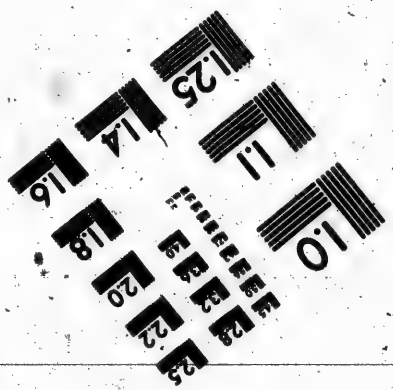

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EPISTLE TO TITUS.

This is an epistle to another of Paul's converts. Titus, it appears, was a Greek. (Gal. ii. 3.) After his conversion, we read of much of his doings in the service of Christ. He went in and out with St. Paul; lived and laboured with him in the same glorious work; hence the Apostle calls him "his son" (Titus i. 4), "his brother" (2 Cor. ii. 13), "his partner and fellow-helper" (2 Cor. viii. 23). Ancient tradition affirms that he died in Crete, aged ninety-four years.

We divide this epistle into three parts.

I. Introduction—Directions regarding the qualifications of Elders, &c.—chapter 1.

II. Various exhortations regarding the different classes of the Christian community, grounded on the consideration of redemption, and the second coming of the Lord Jesus—chapter 2.

III. Injunctions to obedience to magistrates—Exhortations to maintain good works as the evidence and fruit of faith—chapter 3.

EPISTLE TO THE HEBREWS.

It is generally allowed that the Apostle Paul was the writer of this epistle. It was addressed to the Jewish believers of the gospel, dwelling in Palestine, A. D. 63. The design of the writer was to obviate the inclinations and objections of the Jews to the gospel of Christ. They regarded Moses as their great lawgiver and prophet, and believed that the dispensation established by him was far superior in its character and authority to that of Jehovah, than that of the Christians around them. Moses, say they, is greater than Jesus of Nazareth. It was therefore the aim of the Apostle to sweep away these delusions, and to shew the excellency of the author of the gospel, the glorious Jesus; and of his finished work on behalf of the children of men. "It must be acknowledged that there are many things in this epistle hard to be understood, but the eagerness we shall find therein will make us abundant amends for all the pains we take to understand it. And indeed if we compare all the epistles of the New Testament, we shall not find any of them more replenished with divine, heavenly matter, than this to the Hebrews."

We divide this epistle into the following parts:—

I. The superiority of Christ, the mediator of the New Covenant, over angels, the mediators of the Old Covenant—chapters 1 and 2.

II. The superiority of Christ, the Head of the New Testament, over Moses, the Head of the Old—chapters 3 and 4.

III. The superiority of Christ, as High Priest, of the New Dispensation, and of the services which he performs, over the

[illegible]

IV. Description of Faith, and its effects, drawn from the Old Testament—the peculiar encouragements which the Gospel holds out to persevere in faith and patience; and the proper amount obligation to obedience to its Divine author—chapter 11 and 12.

V. Conclusion—practical duties and salutations—chapter 13.

THE EPISTLE OF JAMES.

The writer of this epistle was called 'James the Less,' partly to distinguish him from the other James, and probably also because he was lower in stature; he was also, on account of his piety, surnamed the 'Just.' This and the six following epistles, have been commonly called *Catholic or General*; because they were not written to any particular Church, but to the body of Jewish or Gentile converts throughout the world. The design of this epistle was to correct certain errors both in doctrine and practice, into which the Jewish christians had fallen. We make the following divisions of it:—

I. The Apostle exhorts to patience, under the salutary chastening of God, and to a meek reception and exemplary practice of his word—chapter 1.

II. Warnings against respect to persons, and a [illegible] and inoperative faith—abuse of the tongue—enforces the cultivation of the meekness of heavenly wisdom—chapters 2 and 3.

III Danger of fleshly lusts—pride, envy, evil-speaking, uncharitable judgments—humility inculcated—submission to God—self-watchfulness—godly mourning for sin, &c.—chapter 4.

IV. Rich oppressors rebuked and threatened [illegible] patience—steadfast faith in the coming of the Lord—[illegible]—chapter 5.

Christians [illegible] Gentiles [illegible] Dispersion," &c. The Jewish [illegible] foreign countries; whereas believing Gentiles were [illegible] (chap. ii. 10); hence we infer, that [illegible] to encourage the converted Jews to [illegible] duties which were incumbent upon them, and to prepare them for future trials. Ecclesiastical history informs us that this Apostle finished his days by martyrdom, in the year 68, in the fourteenth of the Emperor Nero. We make the following division of this epistle:—

I. An exhortation to believers to fortitude and resignation, under their fiery trials, through faith and patience in Christ. [illegible]

II. Exhortations to love and the various relative duties, on the ground of the unity of believers as living stones of the spiritual temple, of which Christ is the chief corner stone. [illegible]

III. Exhortation to the Elders to feed the flock of Christ—to the younger, to submit to the elder—concluding with recommending humility, resignation, sobriety, vigilance, &c.—chapter 5.

SECOND EPISTLE OF PETER.

I. Divinely [illegible] addressed to the same persons [illegible] of God, we have [illegible]

[illegible]

FIRST EPISTLE OF JOHN.

[illegible]

We divide it into five parts.

[illegible]

[redacted]

SECOND EPISTLE OF JOHN.

[redacted]

THIRD EPISTLE OF JOHN.

[redacted]

III. PROPHETICAL PART.

THE BOOK OF THE REVELATION.

of God, which no man knows but the Spirit of God, and those to whom he reveals them. "It is worthy of notice," says an